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RISE OF THE BAPTIST CHURCHES
IN DENMARK.

(Continued from page 251.)

The portion of the above narrative which was published in our last number, contains brief statements respecting the formation of the churches in Copenhagen and on the island of Langeland. It gave, also, some account of the violent spirit of opposition which had been roused, and of those measures of government which were designed to repress the spirit of free religious inquiry, and to prevent any farther movement on the part of those who felt it their duty to withdraw from the established church and to take the word of God as the only rule of their faith and practice. That part of the narrative intended for the present number commences with

The church in Aalborg, (Jutland).

At the request of a pious person, residing in Aalborg, a journeyman by the name of Jensen, a member of the church in Copenhagen, a devoted Christian and zealous for the spread of the truth, was sent thither. He soon found some pious friends, who received him very cordially, and seemed desirous of knowing the whole truth, as it is contained in the word of God. About this time, under date of January 20, 1840, he thus writes to the church at Copenhagen.

In body I am, indeed, absent from you, but, blessed be God, I am near you in spirit. It is a great pleasure to me that I know the blessed hours in which you and all the brethren and sisters who have one baptism with us, assemble for the praise of God and the confirmation of our faith,—the thought is delightful to me. The last time you were assembled at the Lord's table, my longing to be with you was great, but

the Lord graciously feeds me also here. Several brethren assembled with me at the same hour for mutual edification, and we rejoiced together and sang with you. Blessed be God, that I have found also here, brethren and sisters willing to share our joys and sorrows.

Although a strong opposition was immediately awakened, in the course of a few months several persons were prepared for baptism. At their request, Mr. P. Mönster, of Copenhagen visited them, and on the 1st day of October 1840, baptized six persons, who, together with Jensen, and one other, previously baptized, were constituted into a church. They chose for their religious teacher a Mr. Foltved, a faithful servant of Christ, and a sergeant in the 3d regiment of the Jutland Infantry. Some estimate may be formed of his character and of his christian spirit, by a few short extracts, which we copy, from his letters to the brethren in Copenhagen. The first is dated Aalborg, Oct. 27, 1840.

Our faith and hope are founded on the love and tender mercy of the Father, who governs and directs all things according to the good pleasure of his will, for the advantage of us who love him. O beloved brethren and sisters! let us all rest our hopes on him who first loved us—on him, who has all hearts in his hand, and can turn them like the rivers of water. Then we shall not be brought to shame,—no, not before the wise and learned of this world, who arm themselves so strongly for the conflict.

Yesterday the 26th we all had to appear before Wölfert, (police director). Contrary to all expectation, he was civil and kind, particularly to myself and my wife. Mrs. Ditleven he attacked with some degree of anger,

but she was not disturbed by it, answered well, and gained some approval. I had almost forgotten Jensen, who was before the police on the same day. Wölfert assumed towards him a threatening demeanor, stamping upon the floor, and marching angrily about the room; but our calm br. Jensen was not dismayed, and they separated, in consequence, with apparent cordiality.

The auditor of our regiment sent for me yesterday, not with any unfriendly intention, but to ascertain the reasons that had induced me to take the steps I have. He listened to me with great attention, for his heart was concerned in the inquiry. He wept repeatedly, and expressed great anxiety on my account; for I might possibly be dismissed the regiment and banished the country. I told him it was what I had made up my mind to. What, in that case, I should do with my large family, he could not conceive. That and every thing else I leave to God and my Savior, whose commands I seek to fulfil. He gave me the laws against religious assemblies, and those against the baptists, to read, and made me promise to inform him how the examination passed off.

Nov. 6. We appear to be in the desert, and every thing seems gloomy around us; but even here we find our faithful Guide, of whose promise we are assured, "Call upon me in the day of trouble—I will deliver thee." "Nor shall any one pluck them out of my hand." Brothers and sisters, as many as are the children of God, grafted as branches into the true vine, who are older and stronger than we, pray to the Lord of the vineyard that prosperity may be granted to us, who, as new branches, have been grafted into the same vine. For myself, as a soldier, (such at least is the representation made to me), the prospect is more gloomy than for others who are civilians, who cannot be so easily driven from their stations. The military authorities keep a watchful eye upon me; but trusting in the promises of our Lord, I am of good courage. O beloved brethren and sisters, as many as are partakers of the same grace, and by baptism have been buried with Christ, and now walk in newness of life, who, or wherever you may be, pray for us and with us, as we also will not forget you in our prayers. For as members of the same body, we are known to each other in spirit, and are nearly allied.

Proceedings at Copenhagen.

We come now to a more particular account of the proceedings at Copenhagen, where the spirit of religious intolerance has raged with the greatest violence, and where the strongest measures have been taken to arrest the progress of inquiry, by denying effectually all rights of conscience to those who differ in belief and practice from the standard of orthodoxy in the established (Lutheran) church. The narrative is embraced in extracts of letters, chiefly from the brothers A. and P. Münster, both of whom participated largely in the trials and persecutions of the church at C. We regret that our limits compel us to abridge these extracts considerably, and to compress within as narrow a compass as possible, the substance of what they contain. Those which follow are from A. Münster, lately a student and now superintendent of the church in Copenhagen, to Mr. Oncken. The first is dated Copenhagen, Dec. 5, 1841.

Another examination before the police— Imprisonment of P. Münster.

All the new members of the church have undergone an examination, and the result was, we were all forbidden, on pain of banishment from the country, to take part in any meeting, or to administer the Lord's supper. It was also intimated to some of us, that we must not for the present leave Copenhagen; unless we meant to expose ourselves to arrest. Not a single member of the church, however, made any promise; but all without exception evinced a circumspection and strict regard to truth, for which we cannot sufficiently thank our Father in heaven, and which gained for us the respect of the magistrate. On Wednesday noon our preacher (my brother) was again summoned before the court, and required as usual to promise not to extend the church by receiving new members, and not to leave Copenhagen. Declining to enter into any such engagement, he was immediately conveyed to prison; where, however, he has a cheerful, warm room, and other comforts. My sister-in-law and myself have visited him, and we found him so joyful and happy in the Lord his Savior, that it was a pleasure to converse with him. On the affairs of the church we were not permitted to speak, but on all other subjects. His wife is also cheerful and serene—reigned to the will of God. On Wednesday evening we had our meeting for public worship, which I conducted, and we were not interfered with by

the police. This evening there is to be a meeting of the church to choose one of the brethren to conduct the public services during the imprisonment of our regular teacher. Whether or not it is the intention of the magistrate to arrest any more of us, we are ignorant—this we leave without apprehension in the hands of our wise, powerful and gracious Father.

Dec. 13. At present the persecution appears to be becoming serious. Well, let what is appointed happen! The Lord is our helper, what can man do to us? We will not fear, for the Lord, whose love and power are infinite, is on our side. My dear brother is happy in his Savior. The police forbade us to assemble last Sunday, but we met as usual.

Jan. 2, 1841. My brother is still in confinement, and in all human probability will be banished the country; but he is quietly resigned to the will of God. Of his spiritual state you will be best able to judge if I copy a few letters which, as opportunity has offered, he has contrived to slip into his wife's hand, who, submissive to the will of God, continues to bear the loss of her beloved husband with calm resignation. The first letter is as follows:

"Peace be with you, my dear brother Adolph! The delightful accounts of our beloved church have filled my heart with unfeigned joy. Praise and thanksgiving to the Lord for his great mercy to us poor sinners, who have not in the least deserved his faithfulness and love. Are not his chastisements those of a father, who seeks the welfare of his children? Does he not scourge us because he loveth us? Praise the Lord O my soul! and all that is within me bless his holy name! Let us remember, my dear brother, that he who plants, and he who waters are nothing, but that God is all in all. At his bidding, and in his name, we have planted in the garden of Denmark a glorious tree, my brother! The tree is good, and the fruit is wholesome, though somewhat bitter, and the occupant of the garden will not taste it. One branch they have already lopped off, and may perhaps deprive it of others; yes, they will probably cut down the tree to its roots. But as the root of Jesse put forth a branch that has become a tree, in which we, like birds, now securely build our nest; so the tree, the baptist church, whose roots extend through Denmark, from

the Sound to the German Ocean, yes, and to the islands of the sea; will, by the strong arm of the Lord, put forth new branches, till the hewers become weary of their labor; for only such plants as are not of the Lord, shall be plucked up by the roots. Let us never forget, that our elder brother,—and of his spirit, his flesh and his blood, we have been made partakers,—is seated at the right hand of the Father on high: and that to him all power in heaven and earth has been given. To Him, with the Father and Holy Spirit, be honor, praise and glory! Amen. *I am happy in my Savior!*

"A young man from Hamburg, a Jew, who is charged with counterfeiting notes, occupies the same cell with me, to whom I preach every day. He reads in my German bible, and his heart at times appears to be touched. O that the fulness of the gentiles may soon be brought in, that the remnant of Israel may be saved, and the Lord speedily appear in his glory! Now the jailor is coming to see that my lamp is put out (10 P. M.), but I am provided with another lamp which, with God's help, shall never be extinguished."—
From another letter:—

"What though the world should deprive us of all we possess, and the thorns in our way should inflict pain and wounds, and our weak hearts should break—our Jesus we shall never lose! His arm is not shortened, who saith, 'call upon me in the day of trouble, I will deliver thee;' and though he hide himself for a moment, it is only for the trial of our faith. Let us hope against hope then, according to his promise; in his infinite kindness, he will shew himself with increased brightness, when he again appears to us. For what did Israel hope, when leaving Egypt under the conduct of Moses? For peace and happy days; but they desired the end, before they had traversed the road that was to lead them to it, and as the way was long, they murmured against Moses, and sighed for the flesh-pots of Egypt. Let us not imitate them in this, my dear brethren! Behold a greater than Moses is here; our leader is Immanuel, God with us, who then can be against us? If we are followers of him, and tread in his footsteps, neither the world, nor our own flesh and blood, nor any other creature, in heaven, or on the earth, or under the earth, shall be able to tear us from his hand, or separate us from his love; and having

these, what more can we desire? He who was tempted in all things, yet without sin, can and will come to assist our weakness. Are we tempted? so was He, and he will teach us to wield the same weapons that he himself employed, and the entrenchments of satan will disappear before us. Are we persecuted and oppressed? so was he, and he will teach us to bless, when others curse, to pray for those who hate us, and thus to heap coals of fire upon their heads. Do we suffer bodily privations? He was constrained to say of himself, 'the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.' But now he sits the King of kings, at the right hand of the Father, and he gives us the greatest, the best that he has—his Holy Spirit; then shall he not also give us meaner things? 'The gold and silver are mine, saith the Lord,' shall he not then give what is needful to his elect? Before any of us should die of hunger, the Lord would cause it again to rain manna from heaven, and water to gush from a stone."

Our public assemblies continue to be numerously attended: on Sundays there are generally more than two hundred persons present, to whom the exhortation "Repent and believe the gospel" is addressed. Several persons in the town have offered themselves for baptism, and there is good reason to expect that a still greater number will soon do the same.

A brother of our beloved fellow-member, Peulecke, who was here last year, and who travelled through Zealand a vengeance-breathing Saul, persecuting and preaching against us, has been here again this year, a gentle, humble, and zealous Paul. He is now perfectly convinced that we are an apostolic church, and is of opinion, that it will not be long before in West Zealand (exactly where the truth in regard to baptism is most zealously opposed by the clergy and laity,) a baptist church will be formed, there being in that neighborhood so many persons who have embraced the whole truth of the Lord. There are great divisions amongst believers in that quarter: some adhere to the state church, and to their baptismal (Grundtwigian) covenant; others, as Rasmus Ottesen, formerly our most violent opponent, are for separating from it, and retaining infant baptism, though only by immersion: others again desire to unite with the baptist churches. In Aalborg and on

Langeland there are several persons, who have expressed a wish to be united with the church of Christ by baptism. How truly is our God called "wonderful in counsel and excellent in working!"

Extract of a letter from P. Mønster to Mr. Oncken, dated Jan. 23th, 1841.

I am quite well in prison, and thank my God and Savior with all my heart for this, and for all his faithfulness and love to myself, and to the church. That this little persecution has already been of service to us, and that it will be of still further service, I have not a doubt. To myself it has been very useful, by furnishing me with more time to study the word of God, and to lay in a capital, by which, should it please Him still further to employ me in his service, I have gained an additional pound wherewith to trade. May He enable me with fidelity and diligence to perform the good pleasure of his will in all things!

Further extracts from letters of A. Mønster to Mr. Oncken; the first dated Jan. 29.

*The alternative—Greater restrictions—
The president of the court.*

Brother Ryding and myself have been before the police Director. He read to us a paper from the Department of State, which gives us the choice, of voluntarily quitting the dominions of the king of Denmark within a month, or of being prosecuted according to law and severely punished. God has enabled us to choose the latter. Immanuel is with us! The same document has also to-day been communicated to the Lord's bondman. As it is the same spirit that guides all the children of God, we know before hand, that our dear brother has made the same election. Our public services are very numerously attended. On Sunday evenings more than 200 assemble.

Feb. 13. A short time since, my sister in-law returned from visiting her husband with the news that the prosecution against us is to commence next Monday. The alteration in his treatment began to-day. He is now allowed only one pound of bread and two and a half shillings current (less than five cents, federal money) per day: so that his food is now of the most ordinary kind given to prisoners, such as is given, to use the jailor's own words, to the greatest rogues. My brother and

his wife are both as composed and resigned to the will of their God and Father, as they have been from the first, although the prospect has become more gloomy. It appears to be the intention to detain him in prison, till the trial is ended, and that may last a whole year.

16. By last post I informed you that the prosecution of my brother, and probably of br. Ryding and myself, was expected to commence immediately. The president of the court—Spandet—whom we believe to be a christian, is very favorably disposed towards us, and will do his best to get us tolerated in Denmark. He has already spoken in person with my brother on the subject, and is of opinion that our chief object must be to prove that we are real baptists, acknowledged by the recognized baptists in England and America. My brother shewed him your letter, in which you announce to him his being appointed a missionary in Denmark; but Spandet is of opinion that this letter would not be deemed a sufficient proof; for the court would not and could not consider Onccken and Köbner as baptists, partly because they are not acknowledged to be so by the authorities of Hamburg, partly because they are known in this country as Anabaptists, and partly because the court does not know whether the baptists in Hamburg are a new and self-constituted sect, or whether they are a church planted on apostolic principles by the baptists in England or America, who are recognized in this country as genuine baptists. He is therefore of opinion that if my brother can obtain a document direct, from two or more well known leading baptists in England or America, stating that they acknowledge us in Denmark to be real baptists, standing in spiritual connection with their church, through the baptist church in Hamburg, which they likewise acknowledge to be in the same connection and a true baptist church, it would materially contribute to the favorable issue of our cause, and to our obtaining toleration. I am therefore charged by my brother, to urge upon you the necessity of procuring for him, as soon as it can possibly be obtained, such a direct document from England or America, that it may be laid before the court.

His prosecution excites considerable attention and interest in the city. Two advocates of the first standing are desirous of undertaking our defence, and one of them has already claimed

permission to do so, in the proper quarter. One of them who is favorably disposed to religion, has been to my brother in prison, and has assured him that he is very much interested in our behalf, for though he has heard so much, he has heard nothing but good of us. An advocate or attorney, the law requires us to retain, in order to appear before the court, to present written documents, and for the observance of legal forms; it is not, however, forbidden us to defend ourselves by written memorials, and it is our earnest prayer to the all-wise God, that he will give us his Holy Spirit for our defence, that we may not employ the vain subtleties of human wisdom, but words of power and wisdom dictated to us by the Holy Spirit; then whoever may be our accuser, we shall come off victorious.

Our public meetings are now literally crowded. Sunday evening last, between two and three hundred were present. O pray for me that the Lord may fill my heart to overflowing with his abundant treasures, that his life-giving word may flow freely from my lips! Not a few have already presented themselves for baptism, and many more will doubtless soon do so. The news from Langeland and Aalborg is likewise in this respect satisfactory.

My brother, in one of his late notes, says, "One of the attendants of the prison has a relation in the barracks of the royal guard, to whom he gave some tracts, which he had received from me. The major heard of it, read all the tracts through, and then ordered them to be distributed in the barracks, saying, 'the more books of this kind are received by the soldiers, the better.' He has sent to thank me for them. The above attendant spoke with several of the guards, who had attended our public worship. Thus the kingdom of God is extended, without our knowledge."

26. A few moments ago our dear sister, the wife of my imprisoned brother, came from her husband with the news, that it has this day been determined not to permit her or any member of the church from henceforth to see him. Staatsrath Spandet had submitted to the Department of State, the propriety of liberating my brother, or at least, of suffering his wife to visit him without the presence of a witness. But instead of listening to the suggestion, as we might reasonably have expected, the above order was issued. O

my brother! pray fervently in the name of the Lord Jesus for the prisoner of the Lord, for his wife, for us all; for we feel that we are but flesh and blood, and can do nothing of ourselves. My dear brother and his wife have taken leave of each other, perhaps for a long time, for to our eyes it seems as though a serious persecution will break out against us. Their separation was such as became a christian couple: it was not without strong emotion, and a deep feeling of what they had, for so many years, been to each other, yet accompanied by a firmness and calmness, inspired by the consciousness that their proper home is not here below, but in heaven.

Interference of the police—The public meetings of the church broken up.

March 12. My brother's wife has again received permission to visit her husband, and, in the presence of the jailor, to converse with him on domestic affairs. This permission was made known to her on the 6th of March,—her birth-day,—and our Father in heaven could scarcely, under existing circumstances, have prepared for her a more welcome celebration of it.

On Wednesday of last week our public meetings were broken up. After I had read the commencing hymn, an assistant of police with two policemen stepped forward, and very politely asked if it were permitted him to address a few words to the meeting? He then, in the name of the magistrate, declared the meeting to be an unlawful one, and begged all who were present to disperse, which took place without the smallest noise or confusion. He then wrote down Ryding's name and mine, and went away. On Friday evening I called on the police director, Staatsrath Brastrap, to apprise him that on the following Sunday many persons would again assemble at Ryding's, and offered to dismiss the meeting myself. This I did, because I wished to announce to all present that we should henceforth go about and hold meetings in their houses; but permission to say this was not granted. On Sunday, at the usual hour of meeting, no small number of persons being assembled, the police assistant, attended by six inferiors, again made his appearance, to witness my dismissal of the assembly. I now explained, with as much brevity as possible, the reasons that had induced us to continue these meetings for religious worship, notwithstanding their

prohibition by the magistrate; but as external force now compelled us to abstain from them in this place, (at Ryding's), we were willing to visit people in their houses, wherever and whenever they desired it, and to preach to them the word of God, according to the grace given to us. I next observed that the officers of police then present, as the representatives of the magistrate, must be obeyed, and I took the opportunity to acknowledge, that up to that moment the police had treated us with uniform kindness—which indeed is nothing more than the truth. I thanked those present for the orderly and quiet manner in which they had left the meeting on Wednesday, and earnestly entreated them to do the same that evening. Having said this, I concluded by pronouncing the apostolic benediction.

When the congregation had dispersed, the police assistant took my hand with evident emotion, thanked me and took his leave. Many persons went away with tearful eyes. May the seed of God's word, which has been scattered abroad, be cherished by the genial rays of the Sun of Righteousness, and by the refreshing early and latter rains of his grace! Many are dissatisfied with the suppression of our meetings, and we are now spoken of nearly over the whole town. This has been particularly evinced by the demand for tracts in the last few days; for the people have literally come to me by hundreds to obtain them, and the applicants have been both of the better and lower classes.

Farther proceedings at Langeland and Aalborg—Severe measures threatened.

The narrative here returns to the church on the island of Langeland, and is made up of correspondence with several persons, from which the following are extracts. The first is from A. Madsen, one of the members of the church, to Mr. K bner, dated Langeland, Feb. 23, 1841.

I must now give you a short account of our present position with the magistrates. Our leader, Rasmus J rgensen, has been fined, and has paid five dollars, with five dollars costs, for harboring Anabaptists, as we are called, in his house, viz. Oncken and K bner, for a few hours, when baptizing here last summer. At a subsequent period we were all brought up, and the judge read to us a document from the Department of State. It stated in sub-

stance, that, with the exception of Rasmus Jørgensen,* pardon was granted to us for the past, provided we would engage for the future, to live each one for himself, and not again assemble for mutual edification, or administer the sacrament of the Lord's supper. We replied, by referring to the declaration we had made on a former occasion, when urged to give up our convictions respecting baptism and the Lord's supper as errors. That declaration was, that we dared not and could not make such a concession, unless those who preferred charges against us could prove from the word of God, as contained in the bible, that we are in an error. The judge here observed, that no punishment would be inflicted upon us, on account of our faith or our opinion, but as violators of the law. To Rasmus Jørgensen the choice was given, either to leave Denmark within four weeks, or to be immediately brought to trial and condemned. On his choosing the latter, the judge urged him to leave the country willingly, otherwise his present worldly comfort must be exchanged for poverty, and a prison become his dwelling. He exhorted him to relinquish his charge, that the church might be dissolved. J. replied that he could not and dared not do so, it being his wish to live in every particular according to the dictates of the word of God, and consequently with reference to the church also. The judge—"In that case you must make up your mind to what I have told you will follow." J.—"Yes, I will rather occupy a prison with a good conscience, than a palace without it." The judge now gave both verbal and written instructions to the parish bailiff who was in attendance, to break up our meeting if we again assembled, and if we did not separate quietly, to employ force; and in case we attempted to administer the Lord's supper, to confiscate the altar, as he called it. By the grace of God, we have preserved our integrity, and confiding in Him, we venture to await what he has appointed to befall us.

From P. Mønster to his brother A. Mønster.

We have indeed reason to rejoice in the goodness of the Lord. Our cause, in my opinion, stands well. Write to our christian brother, who is in jeopardy in Langeland, that he need be in no fear of a prison; for the

angels of the Lord, sent forth to minister to those who are heirs of salvation, have no more agreeable mission to this world, than comforting, strengthening, and encouraging the children of God, while suffering imprisonment for the good confession they have witnessed. Let him remember Daniel in the lion's den; the angel of the Lord was with him, and preserved him, because he would serve no other but the true God. But this was not all; the angel was likewise with king Darius, and strengthened him, so that he overcame his mighty men, and had them cast into the den, from which Daniel had been released. And the angels interfere on our behalf with the great of this world. I can with truth declare, that since I first became a believer, the greatest spiritual blessing I have experienced has been during my imprisonment; for since I have been here, I have had time to learn to know myself. I have discovered, that while in the enjoyment of liberty, it is possible to be a slave, and in a prison, to be free. Under such circumstances, the Lord manifests his love towards us in a most wonderful manner. The jailor keeps the world, and the angel-band keeps satan at a distance from us; so that our only conflict is with flesh and blood, which, in truth, is sometimes hard enough; but if we call upon the Lord in our distress, he comes to our relief, and we praise him afresh for every new victory he enables us to achieve.

From Rasmus Jørgensen, superintendent of the church in Langeland, to Mr. Kōbner, dated April 20, 1841.

The magistrates appear disposed to adopt severe measures; they seek to break up the church, and threaten banishment, and other cruel punishments. The second process against me is still depending, but judgment will soon be given in the lower court. I hope the magistrates may soon be brought to see, that "it is hard to kick against the pricks," and that it is not us, but Christ, whom they are persecuting. Although the opposition is so great, there are, nevertheless, seven or eight persons here, perhaps more, anxiously waiting to be baptized. It appears, indeed, at present it would be a dangerous undertaking for any one to venture here to perform the ordinance. Let us, however, hope that the Lord himself will prepare the way. There is indeed no room to doubt, with the facts

* Superintendent of the church. This name written by mistake in the last no. *Førgensen*.

before us, which we have already experienced, that all is in the hand of our God. We have seen one Lot after another coming out of Sodom; and that the people, who would assail the house, could neither find the doors nor seize the men who came to us to fulfil the commands of their Lord.

I have lately received a letter from Jutland, (Aalborg). The church there has not yet met with any farther interruption. Some days ago I heard also from Copenhagen. They now hold their meetings there in different houses about the city, and A. Mönster writes that the Lord has granted a rich increase, as the fruit of their labors. The decision of the court on the case of P. Mönster, will now soon be given, and we shall then see how much power the Father has granted them over us; without His permission, they cannot hurt a hair of our heads.

From a letter of N. O. Föttved, superintendent of the church in Aalborg, to the same, dated April 23d, 1841.

I have hitherto delayed writing, in the hope of being able to communicate the result of our two examinations; but we still remain without molestation or disturbance. We are reviled and ridiculed it is true, but that, by the grace of God, we can bear patiently from the unbelieving world around us; for of believers we perceive none either here in the town, or in the neighborhood—and unhappily it is they in particular, who carry on the war against us. Why a process has not been instituted against me, as well as against the brethren in Copenhagen and in Langeland, I know not,—possibly my being a soldier may have had some influence, but I am entirely uninformed upon the subject. Thus much I know, that God granting me grace, I ought to await the result with patience and composure, which I trust I do, and every member of our little community. We stay ourselves on the precious promises with which we became acquainted, when God became our instructor. Our meetings are still frequented by some few strangers, and there are three or four persons who ardently long to be united with the church of Christ by baptism. How this is to be accomplished, our dear brother Mönster being still in prison, we must leave to our Father in heaven, who knows all things, and who will arrange all things for us in the best way. May we only be prepared to re-

ceive the blessing from his gracious hand!

Public sentiment—Many persons waiting for baptism.

From the schoolmaster, Rasmus Sörensen, of Venstöv.

The Copenhagen Post (a political newspaper) contains an article headed "Anabaptists," in which the following mention is made of the book I have lately published, (on the constitution of the true church). The writer, an impartial unbeliever, after contrasting the religious liberty enjoyed by the baptists in Würtemberg, and by the old Lutherans in West Prussia, with the persecution of the baptists in Denmark, and expressing himself with great freedom on the edict issued by the Department of State, commanding the prosecution of Rasmus Jörgensen of Langeland, proceeds nearly as follows: "Both the Fatherland (another paper) and the Copenhagen Post, advocate religious liberty for the Re-baptizers, or Baptists, whichever they may prefer to be called, and the Fatherland remarks, 'Are their doctrines erroneous, let the clergy and schoolmasters prove them to be so to the people. The schoolmaster, Rasmus Sörensen of Venstöv, however, a man whose love of truth, and unaffected christian faith, is questioned by no one, has just published a book, entitled *What is the Holy Universal Church?* &c., in which he shows that infant baptism is neither evangelical nor apostolic. If it is not possible to refute him, and to render the errors of baptists innoxious by counter arguments and proofs, but if, on the contrary, it must be admitted that their doctrines are confirmed by the word of God and the history of the christian church, then, in spite of imprisonments, condemnations, banishments, &c., there will soon be in Denmark as many baptists as there are now Lutherans. Therefore we now call upon all the zealous disputants amongst the clergy, by argument and proofs, to refute the statements put forth in Rasmus Sörensen's book.'"

In this neighborhood, the number of those who have determined to join the baptists, is continually on the increase. It is the same on Langeland, and I have heard that some in Fünen have formed the same determination. As soon as sentence is pronounced on Mönster, it is my intention to write immediately to the king, and to remonstrate with him on this subject.

By our latest accounts, the state of things in Denmark remained much the same as is here represented. The severe measures of persecution were in no degree relaxed, though the cause of truth and of religious freedom seemed to be gaining a stronger hold upon the minds of some, especially among the men of standing and influence both in the government and in society. The spirit of inquiry was gradually extending, and many persons were awaiting a suitable opportunity for being baptized and uniting with the afflicted and suffering churches.

The latest intelligence from the mission will be found in the letter of Mr. Oncken, published at page 266 of our last number.

Siam.

JOURNAL OF MR. DEAN, AT BANGKOK.

(Continued from page 254.)

Baptism of two Chinese converts.

Oct. 4, 1840. In addition to the usual exercises of the Sabbath, we have to-day examined and approved two Chinese, as candidates for baptism. One is the Chinese teacher in Mrs. Dean's school, and the other, a man who has been in our employ as cooly during the last two years. The examination occupied two hours, in which brethren Peet and Buell took a part with us, and all present expressed their fellowship for the candidates as Christians. The baptism of these converts is postponed till next Sabbath, when we expect to observe the ordinance of the Lord's supper.

These persons have been noticed at a former date, as requesting baptism.* The school teacher is a young man of promise, and though he came from China last year and has been with us only four months, before which time he had heard nothing of christianity, he now possesses considerable knowledge of the scriptures, and so far as we can judge, affords satisfactory evidence of a renewed heart. The question arose in our minds whether, in view of the short period since he became acquainted with the subject of christianity, it would not be prudent to dissuade him from making a profession of his faith at present, but with the example of the Apostles and primitive saints before us, and the evidence afforded us of his real piety, we felt unprepared to assume the responsibility of a postponement. The other person is an

old man who primarily came to Dr. Tracy for medicine for his eyes, being nearly blind. He soon became so far restored that he came into our employ, and during his residence with us, has manifested a decided change of character, though we regarded him from the beginning as strictly honest and faithful to the interests of his employers. He first, after learning something of the character of God, began to pray to him to heal his eyes, and as he daily prayed for this, he soon became convinced of the blindness of his mind, and prayed to have the eyes of his understanding opened.

11. Sabbath. The two Chinese alluded to last Sabbath, have to-day been baptized. We were accompanied to the water by some of the brethren of the Presbyterian and American Board, and a few Siamese and Chinese, besides the members of the school and the church. At the close of the services at the water, br. Davenport made some remarks to the Siamese who were present. We then returned to the house, and extended the hand of fellowship to the persons just baptized, and gathered around the table of the Lord, to think of his love, his sufferings, and his triumph. It has been a day of interest and we hope of profit to us all.

Production of ardent spirits—Liberality of a convert—State of society.

15. Having to-day, occasion to intercede with the man who stands at the head of the spirit farm for Bangkok, in behalf of a poor Chinaman who had been falsely imprisoned on the charge of having made ardent spirits without a license, I learned that this officer pays into the king's treasury, annually, *one hundred and forty-four thousand ticals** for his license, or the privilege of making ardent spirits in Bangkok alone; and when we reflect that there is a distinct license for each of the other places of importance in the country, and that the expense of materials and making is added to the above sum, we may form some idea of the state of intemperance in the country.

Nov. 1. We have to-day enjoyed the presence of br. Goddard at our Sabbath services, and hope soon to have his assistance in conducting religious worship with this people. Such aid in our work is none the less accep-

* The *tical* is about sixty cents, consequently the sum is over eighty thousand dollars.

* See page 253, last number.

table because we have so long waited and prayed for it.

3. Chek Yét, one of the members of the church here, and a poor man, who gains his support by washing clothes, presented us two ticals as a contribution to aid the mission cause. The known character of the man and the attending circumstances, leave us no room to doubt the sincerity and purity of his motives in this act of self-denial and christian benevolence. It was the more pleasing to us as it was an entirely voluntary act of a young convert, who, a few months ago, knew nothing of that doctrine which teaches that "it is more blessed to give than to receive."

5. We have to-day had application from a poor Chinaman for assistance, who says that in default of a contract for a few ticals, his wife and child have been seized and sold into slavery, and having heard that we were accustomed to deeds of benevolence, he came to us with the assurance that we would help him. This is neither the first nor an unusual occurrence of the kind, and it is by no means an easy matter to dispossess their minds of the impression that, because we gratuitously give away books, we must be wealthy and may give away money and other things. This is one among the many reasons for living in an humble style as it respects our houses, furniture, &c. Still health and usefulness forbid our adopting the style of worldly men as our standard, as well in this country as in our own; for while in the latter, men go to excess in the indulgence of pride and the love of fashion and vain show, men in this country, of equal wealth and from no better motives, will live in a bamboo shed and in a manner more like brutes than human beings, thinking thereby to avoid government taxation, and be allowed to hoard up their wealth under the garb of poverty.

Applicant for baptism—Inquirers—State of the church.

Nov. 6. Chek Rung, a man of some learning and of respectable behavior, has been for some weeks under examination with a view of joining the church. Having more than a year ago become somewhat acquainted with the doctrines of christianity by means of tracts, he came to us on his return from Chantibun and wished for further instruction. Since that time he has given himself chiefly to an examination of

the subject. He has to-day proposed some inquiries which show that he has searched the scriptures with a desire to obey their injunctions. There are one or two others who may be properly termed inquirers.

The school has recently suffered a temporary reduction in consequence of ill health and other causes connected with the families to which they belong. One boy who came to us one year ago, has gone home for the first time to visit his friends, who live at a distance of sixty or seventy miles. Another has gone home to attend the ceremony of cutting the top-knot from his brother's head, an occasion which here calls together all the members of the family, as imperiously as does thanksgiving in New England. Two others are absent from ill health. But while there is some reduction of numbers, there have been introduced some changes in the regulations and instruction of the school, which it is hoped will result in good. The present arrangements are, that Mrs. Dean, in addition to taking charge of the three girls now in the school, examine the boys daily in their Chinese lessons, including native books and the scriptures, and teach them arithmetic by means of their own language, while Mrs. Goddard is to give them lessons in geography in English, and Mr. Goddard gives them a lesson in English in the evening.

Interesting meetings—Political state of the country.

8. Sabbath. We have to-day enjoyed the pleasure of seeing all the members of the church present at worship, except the one who has gone to China, and the brethren at the prayer meeting appeared highly to enjoy the privilege of meeting together again in peace and health, to mingle their supplications and thanksgivings at the mercy-seat. All felt that it was good to be here. At the service in the chapel, some remarks were made from the last verses of 2d Tim. 3d chap., with a design of encouraging a greater reverence for and a more diligent study of the scriptures. There are some reasons why the disciples of Christ here are disposed to esteem the word of God more lightly than Christians do in our own country.

The exercises in the bazaar to-day have been conducted by Keok-cheng, whose labors as an assistant are becoming daily more valuable. We have reason to hope that some good will re-

sult from the exertions of this day, however imperfect they may have been.

15. Religious worship was conducted in the bazaar this afternoon by the school teacher, who succeeded very well considering it was the first time in so public a manner. More hearers were accommodated by placing the speaker at the door, while a part of the assembly were seated within the house and a part without. The latter were also within an enclosure in the shade of the building so as to be comfortably accommodated. I have been unable to take any active part in the exercises of the day in consequence of a cold and sore throat. Br. Goddard made some remarks to the brethren at the prayer meeting this morning, and Keok-cheng conducted the service in the chapel. During worship this afternoon, two drunken Siamese, professing to be policemen, seized a Chinese in front of the chapel, on pretence that he had not paid his tax. Things of this kind are now of daily occurrence. Not only do the government officers extort money from the poor Chinese on the plea of collecting their tax, but others feign themselves police officers, and pass undetected among the multitudes who bear that title, by which means they all, whether authorized or unauthorized, gain their support.

16. We have just heard that the Cochin-Chinese, on the Cambodian coast, are carrying on their warfare, and slaying, without distinction, men women and children. Some predict that the wars without and around, and the increasing dissipation crime and oppression, within both city and country, will terminate in a revolution of the kingdom. We look with deep interest upon this moral chaos, while we reflect that it contains materials for that spiritual kingdom which shall eventually subdue all the kingdoms of the earth.

School exercises—Visit from prince Chow Fah—A Siamese convert.

22. Sabbath. I was present to-day at the exercise with the Chinese boys, who learn a verse of scripture in their native language on each day of the week, and recite the whole on the Sabbath to Mrs. Dean. They also repeat the Ten Commandments and answer questions on the portions of scripture recited, and have an opportunity to propose questions and engage in familiar conversation on any subject connected with their lesson.

I have been able to conduct the exercises in the chapel to-day and Keok-cheng attended the meeting in the bazaar. One Chinese was present in the morning from Batavia, who said he was acquainted with Mr. Medhurst. He also showed a familiarity with the sentiments of the Catholics, who have made some unsuccessful efforts to secure his faith to their creed. He offered me the loan of some of their books, which I gladly accepted, since it is extremely difficult to obtain their religious books.

While going to the bazaar for worship, we met several companies of drunken and riotous men, which reminded us of the demand for our tract on intemperance which was yesterday struck off in proof, and will soon be ready for distribution.

We have occasion to think that the exercises of this day have been rendered more interesting and profitable in consequence of a mission prayer meeting which has been instituted with reference to the duties of the Sabbath. The first meeting was held last evening, and is to be continued weekly. This is not to preclude the meeting we enjoy on Wednesday and Sabbath afternoons, with the christian friends of the other Boards. The English service on the Sabbath is attended by all the missionaries, so far as religious worship in the native languages will allow.

25. Last evening we met the missionary friends at the house of Prah-Na-Wai, the son of the Prah-klang; and this evening we received a visit from prince Chow Fah, attended by some of his ladies. This intercourse with the nobles may perhaps give us some additional influence among the common people, but we fear that they themselves derive but little religious influence from us. They manifest a disposition to copy our customs, excepting our religion.

29. At the close of the Chinese prayer meeting this morning, br. Davenport came in with a Siamese who has requested baptism,* and as some of the Chinese brethren speak Siamese, they proposed to him several questions, to all of which he replied in a very satisfactory manner. He expressed a fraternal affection for them, and they engaged to pray for him. We expect the question relative to his baptism will be settled next Sabbath.

* See Mr. D.'s letter on the next page.

EXTRACTS FROM A LETTER OF MR. DAVENPORT, DATED BANGKOK, DEC. 8, 1840.

The first Siamese convert—Application for baptism.

I rejoice with trembling to communicate to you the fact, that there is *one Siamese* willing to break loose from the idolatrous religion of his forefathers and his countrymen, and to connect himself with the church of Christ. His name is *Sool*; and he is a young man, about twenty two years of age. He has been in our employment more than a year. Soon after entering it, he began to make inquiries relative to the Christian religion, and afterwards appeared to take an uncommon interest in the daily and Sabbath exercises. After this time he expressed his belief in the truths of christianity, and asked to be admitted into the church by baptism. I thought it best to act cautiously in regard to this case, and requested him to persevere in the course he was pursuing. When we felt fully satisfied that he was willing and anxious to obey Christ, we should with much pleasure receive him into the church. I have conversed with him at intervals for a number of months past, and he has given evidence that he has been a man of prayer ever since his first application. Recently he has been exerting himself in behalf of his fellow-laborers in the printing department, and seems extremely desirous that they should engage in the service of the true God. A most prominent object in his private supplications of late, he says, has been to ask for the gift of the Holy Spirit. Upon being questioned closely in reference to the exercises of his mind concerning sin, as having been committed against God, a good and holy Being, he says he has not only besought Him to forgive the sins which he still remembers to have committed, but also those which he has long since forgotten, including the sin of idolatry. But with regard to idol worship, he says he never engaged in it because he fully believed in it, but simply for the sake of doing as others did. For several days past he has given every indication of a mind at ease and joyful; and upon being questioned as to his feelings, he said he was in the enjoyment of much happiness. We have a meeting for conference and prayer every Wednesday afternoon; and he inquired if I would permit him at the same hour to have a meeting with the

printing hands, as he was desirous to exhort and instruct them as far as he was able.

I said to him, suppose you should be persecuted by your countrymen, and they should even proceed to imprison you and threaten you with death for changing your religion; how would you act? He replied, I would endeavor to submit to it quietly.

We all feel much interested in this case. Sabbath next is appointed for his examination; after which I hope to have the pleasure of baptizing him in the name of the blessed Trinity. We ask the prayers of the Board in behalf of ourselves and the poor heathen about us, and especially for this individual, that he may be blessed and made a blessing to the benighted Siamese.

West Africa.

THE BA'SA TRIBE.

The subjoined sketch of the character and habits of this people, is from the pen of Rev. W. G. Crocker, missionary of the Board, who is now on a visit to this country. He has resided for several years among them, has acquired their language, and has had ample opportunities for acquaintance with their character and condition.

The Bása country—Agriculture—Social economy.

The Bása people extend from Junk river to the river Cestres, about 90 miles on the coast; and from all the information I have been able to gain, I think they occupy most of the country between those points, and for about seventy miles back from the sea. Their number was estimated by Mr. Ashman at 125,000. As this would give about twenty to a square mile, it probably is not far from the truth. The language of this tribe seems to be understood pretty extensively, and by those among them also, who speak another language.

The Básas seem to be as ignorant and degraded as any other tribe on the western coast. They are a timid, indolent, and unambitious people. Not having had any written language, they have no knowledge of the arts and sciences, and seem to have gone on for ages in the same track, following implicitly the customs of their ancestors. They seem, indeed, to regard any innovation almost as a crime.

Their manners are simple and their wants few. They depend upon the cultivation of the soil, and raise barely sufficient to supply their necessities from year to year. As there is no individual property in land, each person selects some spot which, by not having been cultivated for several years, has grown up to trees and bushes. These trees and bushes he, with the aid of his wife, or wives, cuts down in the dry season, and after burning them, just as the rainy weather sets in, puts his rice and cassada into the ground. As soon as the farm is burned, almost all the rest of the work devolves on the women. The time occupied by the men in farming, is not far from three months in a year. The remainder of the year is spent chiefly in idleness. Some however are more industrious than others, and employ a portion of their leisure time in making canoes, paddles, rice mortars, &c. Some are employed by the colourists to bring camwood from the interior, and others are hired to work on their farms. Though they are generally averse to labor, and always call their farming season a time of trouble, yet for the sake of reward, they can be induced to work for a short season with some degree of diligence. They are eager to acquire money, but have very little disposition to hoard. Indeed there is but little encouragement for a common individual to lay up wealth. The moment one gets a little more than his neighbors, he is the object of envy, and subject to heavy exactions from the head man of the town. If he is known to have any thing valuable, the head man will frequently ask it as a present. If he refuses, he is liable to be brought into a difficulty which will cost him twice as much as the value of the article desired. Besides, the sensuality of the natives is frequently bringing them into difficulty with their neighbors, or with the head man, who has often twenty or thirty wives, of all ages. In such cases, the damage sustained is estimated very much according to the pecuniary resources of the offender. Sometimes, when the criminal has nothing to pay, nor any friends to redeem him, he is sold as a slave.

Houses of the natives—Domestic habits—Amusements.

The people of this tribe live in small villages containing from twenty to two hundred houses. Each man, with the

exception of the head man, builds his own house. These houses are of various sizes, from six or eight feet square, to twenty feet long and a dozen wide. The usual size is not far from eight feet square. The sides consist of poles thrust into the ground perpendicularly, and plastered with a kind of clay, or covered with a mat. The roof is covered with thatch, which, when well put on, effectually sheds the rain. This roof projects two or more feet beyond the sides of the house, and generally comes down to within about four or five feet from the ground. By this means the sides of the house are thoroughly secured from the rain. The interior is principally occupied by a bed. This is formed of a mat resting on a kind of framework, which is raised from the ground about eighteen inches; or it is frequently made of earth, elevated above the rest of the floor about six inches, and covered with a mat. A portion of the floor (or ground) is left for a fire. The natives always have a fire at night. They have no chimney, but the smoke finds its way out at openings left for this purpose under the eaves.

An inventory of the domestic utensils of the natives, would illustrate the adage,

“Man wants but little here below.”

A pot or two for cooking, a wooden bowl or a wash-basin, and sometimes, (not always) a wooden spoon for eating, comprise all that many a native family owns of these articles. Their wardrobe consists of a few yards of different kinds of cloth, cut up into pieces of one or two yards in length. One of these pieces, without the aid of needle or scissors, forms the robe of their most respectable females. The cloth is, by females of the Bása tribe, wrapped round the body, so as to lap in front; the width of the cloth (which is usually from three quarters to a yard) forming the length of the garment. The men use generally about a yard of cloth, and put it on as best comports with their sense of decency. Some of the tribes on the coast differ from these in their mode of wearing cloths. The Grebo men, at Cape Palmas, dress like the Bása women, and their women like the Bása men.

The food of the natives is usually simple, consisting of rice, cassada, palm oil, banana, plantains, green corn roasted, and such animal food as they can obtain. They eat cats, dogs,

monkeys, snakes, frogs, and almost every kind of fish that can be procured.

Their principal amusement is dancing to the sound of a drum, accompanying their instrumental with vocal music. The children are taught to dance as soon as they can walk. Such is their attachment to this amusement that they frequently keep it up most of the night, for many nights in succession. Both sexes, and almost all ages, participate in this sport. Upon almost every occasion of joy, however trivial, the drum and song of the dancers are heard. But at the burial of a head man, great preparations are made; natives flock in from all around, and several days and nights are spent in dancing. This ends with a feast.

Religious notions—Ideas of futurity.

The Básas seem to have no system of religion. Indeed their ideas are so vague on this subject, that it is exceedingly difficult to ascertain what they really are. They are, however, much under the power of superstition. Their belief in witchcraft is amazing. Their grigri men, who are generally from some distance or of another tribe, being shrewd men, and capable of performing some juggling tricks, are viewed with a kind of awe, and impose most astonishingly upon their credulity. They live in much dread of being poisoned; and as they seem generally to connect this poisoning with witchcraft, they wear on their bodies something furnished by their grigri men, to guard them against that and other evils. They profess to believe that their grigris will protect them from bullets, but they rarely put themselves in a situation to test their virtue.

In regard to futurity, they manifest astonishing blindness and ignorance. Indeed, such is their fear of death, that they will rarely suffer themselves to think long enough upon it to form any idea of what lies beyond. They have some vague notion of existence beyond the grave, and frequently carry food, and throw it upon the grave of a deceased relative, years after his death. I have seen Sante Will talking, professedly, to his son's body, years after it was put into the grave. Some believe that the person who dies comes back an infant. It is the province of the grigri man to say who it is that has thus come back. The child is then called by the name of this person.

LETTER FROM KONG KOBA.

The writer of the following letter is a youth of much promise connected with Mr. Clarke's school at Edina. He is a son of the late king Koba, "Father of the land," a powerful chief whose jurisdiction extended over many native towns. He is now about 17 years of age, possesses a strong and vigorous mind, a docile disposition, and exhibits a consistent christian character. The letter is addressed to the Secretary of the Board, and dated Edina, April 2d, 1841.

Dear Sir,

I was very thankful when I received those things you sent out to us;* not I only, but all the rest of the boys were very glad also. By this reason the natives of this country know that there is a reality in the religion of Jesus Christ. You were not our relations, neither our parents, but for your kindness' sake you sent out these things to us. When Mr. Crocker and Mr. Mylne first came to this country my father thought, after we were taught, they (the parents) will pay them; but Mr. Crocker and Mr. Mylne told them that they want no pay at all. They were astonished, and said among themselves, these people came here to steal our children away; therefore when they first came to this country they did not have many boys; but afterwards they said, these people are good people, then they sent their children. Another (reason) was, they thought when a person gets a knowledge of books he will soon die. But when they saw we staid here and went to school, and none of us has died yet, then others sent their children to school.

I want to come here (to America) very much to see you, because my cousin, Peter Harris jr., been there, and when he got home Abraham Miller, my other friend, go there also; and he came back. And the other reason is, when I tell the natives, when a person go to America he must cross this ocean, they ask me how I know it? "In geography," say I, and they don't believe me; therefore I want to come there. I wanted to come with Mr. Crocker, but he said he cannot take me; but he will ask you, and if you will, he will send a letter that I may come and see the country.

Your unworthy friend,

KONG KOBA,
or Lewis K. Crocker.

* Articles of clothing, &c., sent out by the Board, for the boys of the school.

Shawanoë.

EXTRACTS OF A LETTER FROM MR. BARKER, DATED SHAWANOË, IND. TER. JULY 9, 1841.

This mission, as now organized, consists of four stations, which, as stated in the last annual Report, are in a prosperous condition. At the two stations referred to below, Shawanoë and Delaware, in particular, there have been received special tokens of the Divine favor during the past year. The formation of a church at the latter place, as mentioned in the letter, was the constitution of a branch which had existed there for some time, and which in March last consisted of 26 members, into a separate church. The history of these several stations for the past two years, is very interesting, and affords much encouragement to those who feel a special interest in the progress of the gospel among the aborigines of our country.

Course of missionary labor—Baptisms.

Feb. 27. I find it difficult to maintain an abiding and consistent interest for the Indians. Sometimes I think no means will avail for their salvation; and then again I seem to see evidence that the time is not far distant when there will be a triumph of the gospel. I doubt not a wise providence will overrule all things for good.

28. I endeavored to preach upon christian duties. Had an attentive audience of Indians, though the number was small compared with those who attend worship in christian lands. One young man was present with his family, who has been inquiring of late. Had conversation with Blackfeather, one of the chiefs who has for two or three months past indulged a hope in the Savior. Have been gaining confidence in him almost daily. How painful, if at last I should be disappointed!

March 6. Church meeting at this station. Blackfeather, mentioned above, presented himself as a candidate for baptism. He appeared clear in his views of the gospel for one of the benighted Indians. He is numbered among the first who learned to read in his native language. The next Sabbath is appointed for the ordinance.

14. The Indians assembled at an early hour to witness the baptism. We sung a translation of the hymn, "Children of the heavenly King." Felt divine assistance in pleading the cause of the Savior, and in the ordinance of baptism.

April 5. I have just returned from the Delaware station, (br. Blanchard's,) where I assisted in organizing a church, according to previous arrangement. It was a solemn service; in one sense painful, to have our brethren separated from us; in another sense pleasing, as we hope it will be for the advancement of the cause, and for our mutual good; and we know that in every important sense we yet are one. After service we proceeded to the water side. Three were baptized; two of them members of br. Blanchard's school.

June 5. Last week there was a church meeting at the Delaware station again. Christian union seems abundantly manifested. We hope the cause may be revived there.

To-day, church meeting at this station. One Indian of some influence present, with the view of relating the dealings of God with his soul. Deferred his case until morning. We had some devotional exercises, which it is hoped, were profitable to all.

6. The Indian, (Yitie) above referred to, was received and baptized. Hope the glory of the Lord will be increased among the heathen.

27. Church meeting at the Delaware station again. Three Indians were baptized. One, the wife of the interpreter, of whose piety the brethren have for some time had evidence. The other two, a man and his wife, whose conversions were more recent. A case of discipline, commenced at a previous meeting, terminated happily to-day.

July 8. Attended meeting at an Indian house. I have been trying to sustain such meetings for some time. It proves a very laborious task, owing to the distance I have to travel in order to render them profitable to the Indians in various places. I am encouraged to hope, however, that they will prove the means of good. How cheering amid the darkness to behold the glimmerings of light! At one meeting I was unable to arrive until sometime after the appointed hour. Coming near at length, I heard the sound of prayer and praise in the Indian tongue. On entering, I found the house filled with attentive worshippers. My spirit was melted within me. I could not but express the gratitude of my soul that the Lord had given so much of success to his word. Surely "The solitary places shall be glad for them."

Miscellany.

NATIVE SCHOOLS IN CALCUTTA.

There is an English school for native youths at Entally, a district in the suburbs of the city, contiguous to the Circular Road. This institution is under the direction of the English baptist mission, and is in a very flourishing state. Large and commodious buildings have been recently erected, for which a donation of £1,000 was presented by an unknown friend to the late Mr. W. H. Pearce. A late number of the Baptist (Eng.) Magazine contains the following remarks, in a letter from Rev. F. Tucker :

I mentioned Mr. Ellis's Native Institution: it is the most interesting object I have seen in India. It contains fifty-four boys, children of native christians. They are kept apart from the corrupt heathen around them, and lodged in neat straw huts, within the walls which inclose the missionary's house. They are assembled every day for family worship, and instructed in religious as well as secular learning. Of these, twenty-one give evidence of real piety, and are members of the church; and seven are studying for the christian ministry. I wish you could see these seven young students; they cannot speak English very intelligibly, but can give most intelligent answers to many a puzzling question. And then they are truly pious. Oh! I have looked down upon them on a Lord's day evening, (for several of them attend my ministry,) and my heart has been ready to leap at the thought that some one of them may prove, through the grace of God, a Whitefield or a John Knox among his countrymen, and be honored to turn many to righteousness. Mr. Ellis has also just opened a day school.

The school-room is lofty, spacious, and well ventilated. It measures inside 90 feet by 40, with a verandah the whole length, affording an agreeable shelter from the burning rays of a tropical sun. At the east end are two large and commodious class-rooms, measuring 26 feet by 16. The school-room will accommodate from 400 to 500 pupils. It was opened on the 3d of February, 1840; and there are now in attendance between 200 and 300 native youths. Many of these belong to the higher classes, to whom the school affords the only opportunity of hearing the gospel clearly explained and faithfully applied.

The chapel adjoining, calculated to seat 300 persons, is neatly fitted up. The native church and congregation, connected

with the Christian Institution, assemble here, and it will be a convenient spot for holding annual or occasional meetings of the different native churches in and around Calcutta.

There is another native institution under the patronage of the Scottish mission, the following notice of which is from a letter of Rev. Joseph Owen, in the July number of the Foreign Missionary Chronicle.

The most interesting object, by far, that I have yet seen in Calcutta, is the Institution of the General Assembly of the Kirk of Scotland, under the superintendence of the Rev. Alexander Duff, D. D. This school was formed a little more than ten years ago, and has now about six hundred pupils. It stands near the centre of the native town, in an extensive open place, and is advantageously situated for coolness, the greatest object for comfortable living to be attained, in the selection of building locations in this country. We first entered the library, which is not very large. The one at the Bishop's College, by the way, is excellent. It is select, and contains many works that are rare and very valuable. It has copies of nearly all the fathers, some of the best editions of the classics, the most valuable biblical and theological writings of the sixteenth and seventeenth centuries, and many productions of the most noted popish authors. They have not more than ten or eleven students at that Institution. It was delightful on entering the school room of Dr. Duff, to cast the eye on five hundred Hindu children dressed in the native costume, arranged in classes, each of which was formed into a square, with a monitor standing within, proposing questions and hearing the recitations. The appearance of most of their countenances was remarkably sprightly and intelligent. We were first taken to the lowest class, and went from that up. These were most of them very young children, say from five to eight years of age, all learning the English alphabet, through the medium of the Bengali, their native tongue, and taught by natives. The next two or three classes were small grades higher, consisting of those who had learned to combine the letters into syllables or short words.

A little further on were classes learning Scriptural truths, in the way of question and answer, as, 'Who made all things?' 'God.' 'In how long a time did he make

all things?' etc. 'What is God?' 'He is a spirit.' 'Can he see you?' 'Yes.' 'Can you see him?' 'No,'—a new idea to a Hindu mind, and striking at the root of their enormous fabric of superstition. This, too, is one of the first truths that the children are taught at this school, and they grow up with it fastened in their minds.

Still higher were those who could read, and further on were classes learning English grammar, then arithmetic, geography, and some simply composed history. In an adjoining room were a few classes higher than any we had seen, studying some more extended works on geography and history, and learning Euclid's Elements and astronomy.

We were obliged to pass several classes without asking them a single question, much to their disappointment; as Dr. D. says they like very much to be examined. We stopped for some time at the highest of these classes, and listened with deep interest to the answers they gave to several questions.

We next went into a large room, used for general rehearsals of several classes together, and into this about three hundred of the children were introduced, marching with the greatest order and regularity. A few questions were here proposed, and then they withdrew. After this, we went into the highest department, where some of the highest branches of mathematics, history, the physical sciences, mental and moral science, the evidences of christianity, and doctrinal theology, are taught. It being left with us to start them on any branch of any of these subjects we thought proper, I began with the question, What is a miracle? and received perhaps a dozen different answers, most of them evincing surprising mental vigor and acuteness. I can truly say that I never before saw such an admirable display of mind as was exhibited during this examination. It is not extravagant to say that it was far beyond anything that may be seen among the large majority of the students in our colleges and theological seminaries. The young men showed that they had not only read on these subjects, but had thought carefully and profoundly for themselves. They were then examined on modern history, on pneumatics, optics, astronomy, and the conic sections. This latter branch, as well as plane and spherical trigonometry, they have studied both geometrically and analytically.

The ages of the members of this department were, I should judge, from sixteen to twenty-four or twenty-six. One of them particularly attracted my attention by the clearness of his reasonings, his ready use of the English language, and his facility in

the selection of precise terms to convey his meaning. Dr. Duff afterwards told me that he was a real genius. What is of greatest importance, it is hoped that he is a true christian. I had the pleasure of meeting with him, and two other native christians, members of the school, at Dr. D.'s, a few evenings ago, at tea. It cannot be doubted that this Institution is exerting an immense influence for the undermining of Hinduism in and about Calcutta. Many of its members are of the Brahman caste, and have entirely lost confidence in the religion of their country. They have learned to read English with ease, and most of them take pleasure in reading the bible in our language. A lecture is delivered to them every Sabbath evening in the Institution, which is well attended. I was present last Sabbath evening, and saw almost every eye directed towards the speaker, and whenever he referred to a text of Scripture, they had their bibles at hand, and readily found it. None of them board in the Institution, and it is therefore entirely optional with them whether they shall attend any of the exercises of the school, or not. It is remarkable that even during their great festivals, they nearly all come. The bible is carefully taught every day, yet so great is their desire to obtain a knowledge of the English language, that they are willing to learn the christian religion for the sake of the language through which it is communicated. Science seems to assume a religious importance in this country. Nothing does more towards the subversion of Hinduism, than the teaching of true notions connected with the physical sciences, since a large part of it is based on and mingled with false assumptions in reference to the natural world. The government schools, established in different parts of the country, teach the English language, and give the pupils access to our sciences, but carefully exclude the christian religion from their course of instruction. The consequence of this must be, that as they lose confidence in their own religion, and have no other to substitute in the place of it, they will be transformed from idolaters into sceptics and infidels. Such a result every christian heart must deprecate.

It is evident that a great change is gradually taking place in the minds of the Hindus. As to the result of this change, it is left with Christians, instrumentally, to determine. If reasonable means are used to turn this current into the right channel, we may believe all will be well; but if not, what reason have we to suppose but that India may be changed from a nation of idolaters into a nation of atheists?

Other Societies.

American Board of Commissioners for Foreign Missions.

SANDWICH ISLANDS.

The following are extracts from a letter of Mr. Bishop, published in the August number of the Missionary Herald. The letter is dated Ewa, Island of Oahu, Dec. 7th, 1849.

Effects of intoxicating drinks—Papacy.

Since the triumph of the French over the Sandwich Islands government, in July 1839, the moral aspect of things at the islands has been deepening with gloom. The repeal of the law forbidding the importation of alcohol into the kingdom, effected by the French treaty, was followed by a large importation and sale of the article by the French consul and others. The consequences were disastrous. The formerly quiet town of Honolulu became a scene of revelry and noise, and the resort of the vicious, never before surpassed. Many members of our churches also were drawn into the vortex, and were cut off. The example so boldly set at the metropolis, at length began to spread to other parts of the island. Matters grew, for a time, worse and worse. Our congregations dwindled, the love of Christians waxed cold, and with the introduction of intoxicating drinks, the other concomitant vices of heathenism were also revived. In the month of October, when this state of things was at its height, the king made this island a visit from Maui. The state of things was duly represented to him; and supported by commodore Wilkes, his officers and the American consul, the king published a law prohibiting his subjects the making and using of intoxicating drinks. The evil by this means has in a good measure been arrested, and order and quiet nearly restored. In the districts out of Honolulu drunkenness has been entirely stopped. But the evils it created are still felt, in the depravation of mind it produces, and the calamities it brought upon some of our churches. It has also brought sad confirmation of the truth, that reformed drunkards cannot easily resist the temptation to return to their cups, when the draught is presented to their lips.

It was some time in July last, when we saw the threatening clouds gathering over our horizon in the quiet district of Ewa. It began in a papal neighborhood about five miles from this station. Presently I learned that several individuals of my church had been induced to drink to intoxication at Honolulu. One or two upon whom it

had been proved were disciplined for the offence. In looking about me, I found by diligent inquiry that great numbers of the people in the district, not connected with the church, had begun to manufacture intoxicating drinks from various saccharine vegetables, which the island affords in great abundance. Meanwhile we received information that in those parts of the island remote from our stations, the people had given themselves up to drunkenness and revelry.

In this state of things, special religious services were appointed by the church. A day of fasting and prayer was held, during which a temperance pledge on the total abstinence principle was introduced, and unanimously adopted. Persons were appointed to visit and converse with all the families of the district. The result was,

From that day, it became evident that the Spirit of God was among us. The house of God again was filled, a solemn stillness and attention rested on the countenances of the hearers. Many backsliders returned to their duty, with tears and hopeful repentance, and many who had appeared hopeful seekers after the Lord during the late revival, and had afterward gone back to the world, were again revived. Prayer meetings were established in every neighborhood, and were well attended. Since that time my study has been daily visited and often thronged by persons desirous of conversing with me on the subject of religion. It has been a still, but refreshing season to us all.

Still we are not without our trials. Romanism has been and is still making considerable progress among us. Its priests are flocking in upon us from France, and are organizing a deadly opposition against us among the natives. By the most deceptive arts they are enticing to their embrace this simple people. Numbers who have long and perseveringly withstood the word of God and continued in impenitence, are now flaming papists, going about the country seeking proselytes, on the promise of health to the sick, and life and salvation to all, and denouncing us as blind deceivers of the blind. These prepare the way for the priest, who follows after, in his long robe, with crucifix in hand, baptizing all who apply, and urging those who do not apply to come and receive the waters of regeneration. They enjoy perfect toleration in the discharge of their functions, and when

we meet them, which is often, though we feel under the necessity of withstanding them even to the face, in dissuading the people from embracing their doctrines, yet we carefully avoid all uncourteous demeanor towards them. There is only one light in which I can view the introduction of Romanism here as favorable, and that is, it will do good by contrast. It will bring truth and error into collision, and thus elicit many important facts in the divine economy, before the minds of this people, which otherwise might have remained hidden from their view. Our churches will be purified, and we be relieved from some who have hitherto been like an incubus upon us. This has already been the fact in several instances. The dissatisfied and worldly have some of them already left our communion, and embraced the papal faith. On the other hand, numbers of their own adherents have left them and returned to our meetings. In every other respect, I can only look upon the introduction of that faith among us, as an untold calamity upon this people.

From a letter of Mr. Smith, dated Honolulu, Dec. 7th, 1840.

Romanism—Church—Schools—Contributions—Exploring squadron.

For the last eighteen months the leaven of Romanism has been at work, and has apparently, though perhaps not in reality, checked the good work of grace among us. It has obviously been the means of developing character, and of drawing a dividing line between those who love and fear God, and those who love and choose to indulge in sin. Very few, however, who have given evidence of a desire for truth and holiness, have, as yet, gone after the false prophet. And I presume that not less than a hundred on this island (Oahu,) who at first rushed thoughtlessly and ignorantly to see the pictures, witness the performances, and listen to the mummery of papacy, have returned again to our congregations. The priests, however, spare no pains to make proselytes, by casting contempt upon all that has been done by the American missionaries. One of them has made his boast that he intends to uproot protestantism at these islands in five years. Their most efficient coadjutor is alcohol; under the names of brandy, rum, gin, wine, etc. This is the spirit which accompanies them to these islands, and this is the spirit which aids them in their work of converting the natives. Judge then of the character of their converts.

With all the trying and counteracting obstacles of Romanism and intemperance

during the last eighteen months, this church has more than held its own in point of numbers. At our communion in March we received 171 persons on profession, and in June fourteen, and yesterday 101; making in all 286 since I wrote you last. We have had occasion to discipline during the last three years over a hundred of our members. We number over thirteen hundred in all. About one third of those disciplined have been restored again to the fellowship of the church. Most of the 286 received this year are the fruits of the great and good work of grace among us two years ago. And there are still others who may be received a few months hence.

Intemperance threatens again to ruin this nation. A few months ago, and the prospect was fair that this deadly evil was about to be exterminated from the Sandwich Islands. But since the outrageous conduct of captain La Place, in July 1839, this monster has stalked abroad through these streets day and night. Then there were not more than two or three grog-shops in all this village. Now there are between twenty and thirty, and their number is still increasing. I think, however, that there is less intemperance among the natives these days, than there was a few months ago.

Our schools for children have been more prosperous for the last six months, than for any other given period since the embarrassment of the Board, and the retrenchment of the funds of this mission. Recently the king has published some laws, requiring all the children between the ages of four and fourteen to go to school five days in the week. The consequence is that the number of children has nearly doubled in all our schools. The law also makes some provision for the support of native teachers. A piece of land is to be set apart in each school district for the support of the teacher, and is to be cultivated by the parents.

We are not backward in laboring to enlist this church and congregation in the cause of benevolence. We commence, however, on the principle that charity begins at home. During the last three years, they have built a school-house, and a meeting-house. Their contributions in money, labor, and produce, for these two buildings, amount to three thousand dollars. They have also contributed to the amount of \$150 in building a bridge across the stream of water which passes near the meeting-house. They have also contributed in cash, sugar-bags, and fire-wood to the amount of one hundred dollars for the support of school-teachers the present year.

The Macedonian cry for native helpers, has recently reached us from the Rocky Mountains. On laying the subject before

this church, six active, enterprising native men arose and volunteered to go. One pair only being called for, we selected the most promising, and they are making preparations to go the first opportunity. We expect to take up a contribution to-day to aid them in their outfit.

The United States exploring squadron have been in this port for seventy days, and have just left. Their influence on the whole, I think, has been very beneficial to this mission. Commodore Wilkes has set his face as a flint against intemperance and the rash doings of captain La Place. He has also taken a lively interest in the education of the young chiefs, and also of the youth generally. Captain Hudson is a pious man, and has done great good. The same is true also of many of the scientific gentlemen. They have contributed pretty liberally to aid our schools. Rev. Mr. Elliott, the chaplain, made it his home in our family during their stay at this place. He usually preached twice on the Sabbath in the Seamen's chapel. For several months Mr. Bingham and I had preached alternately there Sabbath evenings. A humble, faithful, devoted chaplain is needed here very much. The contrast between our American men-of-war and those of the French nation is so great that even these half civilized Hawaiians cannot but see the difference. The one comes here to do them good, both in a political and moral point of view; the other to oppress and enslave. The one has left sixty-two thousand dollars to enrich the government and the foreign residents; the other has robbed the government of twenty thousand dollars, and entailed upon the nation the deadly curse of intemperance.

Church Missionary Society.

ABYSSINIA.

The following account of this country, and of the mission commenced by the above named society, in 1829, is taken from the Missionary Register (Eng.) for January. The statements were furnished by the Rev. Mr. Isenberg, one of the missionaries.

Some Account of Abyssinia.

Next to Egypt, Abyssinia is undoubtedly the most interesting country in Africa, for its situation, soil, climate, inhabitants, and history. Its extent is between 39 and 44 deg. E. lon. and $7\frac{1}{2}$ to $15\frac{1}{2}$ deg. N. lat. It is upward of 600 miles in length, and about 400 in breadth. It is a mountainous country, with a healthy climate and a productive soil, which, if it were proper-

ly cultivated, would furnish immense riches to its possessors; whereas, at present, owing to the low state of religion and morality, and more especially to the want of industry, those treasures are unenjoyed, the Abyssinians living in great poverty. It is impossible to give the exact amount of the population of Abyssinia; but I shall not be far from the truth, if I state it to be about five millions. The country is separated into three grand divisions; which are, Tigré, the North-east; Amhara, the North-west; and Shoa, the South.

The Abyssinians were brought, during the fourth century, to a profession of Christianity by Trumentius, who was ordained Bishop by Athanasius of Alexandria; and the Abyssinian Church consequently became dependent upon the Patriarch of Alexandria and Cairo, and the Coptic Church. When it pleased God to humble the Eastern Churches, by the power of the False Prophet, Abyssinia alone preserved its civil and religious independence, to the beginning of the sixteenth century. The national independence of the Abyssinians was preserved; but not the purity of the Christian religion; for not only did they never seem to have been thoroughly enlightened by the Gospel—human tradition, and Pagan and Jewish superstitions, appearing from the beginning to have been mingled with the word of God among them—but, moreover, from the first arrival of the Portuguese among them, Romanism—differing only in unessential points from the religion of the country—endeavored to establish itself by deceit and bloodshed, to such an extent, that many thousands of Abyssinians lost their lives, because they would not change their religion. The Jesuits gained the ascendancy in the beginning of the 17th century; although only for a short time, as they were soon afterward defeated: and some of their subsequent attempts have proved quite unsuccessful. From this period, Abyssinia seemed quite forgotten, until the visits of Bruce and Salt drew the attention of Protestant Christians to that interesting people.

Brief History of the Mission.

The Church Missionary Society made the first effort toward enlightening that fallen church, by the word of God; they sent in the year 1829, the Rev. Messrs. Gobat and Kügler to Abyssinia, who met with a favorable reception from Sebagadis, the then reigning governor of Tigré. To prepare the way for the preaching of the gospel, Mr. Gobat went to Gondar, where he stayed six months; and on his return to Tigré, his beloved fellow-laborer, Mr. Kügler, was removed by death. Soon af-

terward, Sebagis, the friend and protector of Europeans, was killed in war—when Mr. Gobat was obliged to flee for refuge into an Abyssinian convent, on Debra Damo; and stayed there, and at Adegrate, till the end of the year 1832, when he returned to Europe in order to get assistance from the committee. Having succeeded in this object, he returned in 1834 to Abyssinia; and was joined in Egypt by the Rev. C. W. Isenberg. The missionaries left Caïro in October 1834, accompanied by their wives, two German artisans, and two Abyssinian pupils; and, after a tedious journey of nearly six months, arrived at Adowa, the chief town of Tigré, where they intended to begin their labors. But Mr. Gobat was soon visited by a serious illness, from which he did not recover during his whole stay at Adowa: and as it was thought necessary for him to return to Europe for the re-establishment of his health, he quitted Tigré in September 1836: and Mr. Isenberg was left alone, with an apparent opening for a great work before him. He was, however, joined in January 1837 by the Rev. C. H. Blumhardt, and in November of the same year by the Rev. J. L. Krapf. They were employed in translating the scriptures into Tigré; in holding daily services in the Amharic language, as circumstances allowed; in distributing the Bible; and in preaching the gospel by conversations, to all with whom they came in contact. During the repeated encampments of Oobieh's (the reigning governor's) army in the neighborhood of Adowa, they were enabled to distribute some thousand copies of different parts of the Amharic and Ethiopic scriptures, and to hold out *the truth as it is in Jesus* to large multitudes that came to inquire: and there were also great numbers of priests and doctors, and other more enlightened men, who, after strictly examining into the doctrines which they taught, did not hesitate to confess, that, on the whole, they were superior to, because more scriptural than their own system. But there was one church at Adowa, whose priests from the beginning proved unfriendly to them.

They were subject to the intrigues of these priests and especially of their superior, who eventually succeeded in prejudicing the mind of the governor, and in obtaining their expulsion from Tigré. The order was at length given through the superior.

Remonstrances and appeals were of no use: all that they could obtain, was a declaration, on the part of Oobieh, that he himself had wished them to remain, but that he could no longer resist the

clamour of their enemy: he promised, however, that they should be protected on the road. The missionaries then left with dejected and sorrowful minds, committing the precious seed, which they had sown in tears, to Him that still is able to carry on his work, even in the midst of human perverseness. The Romish church, however, had no reason to triumph in her temporary success; for, according to some recent accounts, it appears that her emissaries have likewise been expelled from Oobieh's dominions, because they had mingled with the political concerns of the country. After the missionaries had left Tigré, Mr. Krapf and Mr. Isenberg determined to accept an invitation which they had received from the king of Shoa; and, after a tedious journey, arrived in his territories, at the end of May in the year 1839. They were favorably received by him, and permitted to begin the work of evangelization in his country. They first established a school, which was attended by from thirty to forty scholars, of different ages. As, however, they were in want of printed school-materials, it was necessary for Mr. Isenberg to leave, after a six months' stay at Shoa, and to come to this country, in order to carry through the press several school-books which he had prepared.

Apparent opening for preaching the gospel among the Gallas.

The continuance and success of this mission is of vast importance; as it has for its object, not only, nor primarily, a reformation of the fallen church of Abyssinia, but principally the conversion of the numerous pagan tribes of the Galla Nation—a nation which surrounds Shoa, and widely extends itself into Central Africa. Many of those tribes are subject, others are tributary, to the king of Shoa; and under his protection we have a free access to them, whilst from no other quarter can we, humanly speaking, reach them. Their religion much resembles that of the Caffres in Southern Africa. They worship a Supreme Being, whom they call Wak, whose priests, called Kalitsha, are sorcerers, gainsayers, and physicians. They believe in the immortality of the soul, and in future rewards and punishments; but, in their opinion, men are, in a future state, to live in the same national and religious divisions as they now do.

[In consideration of all these circumstances, the committee have resolved to send out aid to Mr. Krapf in his present solitary position. Messrs. Muhleisen and Müller have accordingly been appointed to this mission; and they left London, to proceed, by way of the Continent, Egypt, Aden, and Tadjurra, to Shoa, on the 21st of January.]

Items of Intelligence.

A'SÁM.

A letter has been received from Mr. Cutter, dated Jaipúr March 11, 1841. Mr. Brown and family had returned from their visit to Calcutta, and the mission was proceeding in its labors as usual. They ask for an additional press, for the purpose of printing tracts, of which there are several prepared, and an edition of the New Testament entire. A tour of exploration through the several districts of the province had been proposed, of which, and of the prospect of itinerating labor, he remarks:

Br. Barker has left for Jorhath to select a station for himself, and we hope soon to see him settled in that district. Both br. and sister Barker have made good progress in the language.

The whole of A'sám is as it were unoccupied. In the short tour I made through a part of that district, I was surprized to find so large a population; and I believe the Nowgong district is still more thickly settled. The amount of work on hand just now does not allow me to be one of the number to make the proposed tour, and br. Brown is just ready to go on with the translations to advantage. Br. Barker was anxious to be one of the number, as he could at the same time fix upon the most important post for himself to occupy. Br. Bronson was also at leisure to go, but he has again been attacked with fever, and has since been very ill. He went to Rungpore for medical aid and is now improving a little.

I remarked that almost the whole of A'sám remained unoccupied. Br. Brown is confined to translations, and I am most of the time confined to the printing office, so that it matters but little in what part of the field we are stationed, provided it be a healthy location. Br. Bronson being connected with the Nága branch of the mission, there only remains br. Barker as an active missionary, i. e. a preacher and itinerator, among the whole of the A'sámese. It is my impression that the population of A'sám is far greater than that of the Tennasserim provinces, but I am not able now to state how the two fields compare with certainty. I hope the first missionaries sent to any quarter will be sent to this interesting province.

FRANCE.

From a letter of Mr. Willard, dated Douay June 3d, 1841, we present a few extracts. Mrs. W.'s health is still very feeble, as it has been for a long period. Amid many disheartening circumstances, they still meet with some encouragement in their labors.

I left Douay on the 14th May, on a visit to the *département de l'Oisne*. We found all prosperous there. We passed the Sabbath at Manicamp, this village being more central than Genlis. The friends from the neighboring towns were present; also the schoolmaster and several other individuals from Blérancourt, a bourg one league from Manicamp. A man by the name of Haution, resident at Chauny, came to Manicamp late on Saturday evening, was examined and received by the church. Mr. Crétin intended to baptize him that evening, but the man said he had promised to defer it till the next day, at the request of his wife, who wished to witness the ordinance. Brother T.'s room was full on Sunday. Madame Boileau, of Chauny, also, came about noon. As she was desirous of being baptized, the members of the church retired to the house of a friend to hear her relation, while the service was performed at Toynenne's. After the baptism Mr. Crétin broke bread to the little flock. It was the most interesting day in many respects, which I have passed in France. The work appears to be taking deep root in that region, and since the organization of the church none are baptized without undergoing a thorough examination. This is as it should be.

Lepoix left Douay yesterday with his family for Chauny, in which town he will reside for the present.

The two persons baptized 16th May at Manicamp, reside at Chauny; there exists at present no opposition in that town. Lepoix may receive visits at his house, may visit at the houses of others and hold small meetings without fear. I hope this is but the beginning of good things for Chauny. Brother Crétin has already baptized four persons this year, and there are as many more who will not probably long delay obedience to the command of the Savior. The character of the people is very different from that of the inhabitants of this country. They are independent and fearless—they tell you what they think. I was forcibly reminded on one occasion, of what I have often witnessed in my own country. We called on the friends at Genlis the day before we left. Several of them came together, and among others a woman who is no stranger to the doctrines of the bible. Mr. Crétin spoke to her very plainly of her guilt in delaying so long to embrace the Savior, telling her she had made but little progress for four years, &c. To all these things she replied continually that she was convinced of the truth—that she knew it was so. When the others had ended their remarks, I observed to her that according to her own confession she was not ignorant

of the truth—that I was surprised to hear the excuses she made for not obeying it, and begged of her to remember that Mr. Crétin was not her judge and to bethink herself well if she had a good excuse to present to her God when she should meet him—that it was a very serious business, and should be attended to without delay, lest she should be called to her account unprepared. She again assented to the truth of what I said and burst into tears. There really seems to be an interesting work going forward in that region.

GREECE.

Mr. and Mrs. Buel, it will be recollected by our readers, embarked, on the 27th of April last, in the barque Catharine, for Corfu, via Malta. A letter announcing their arrival at the latter place, has been received from Mr. Buel, dated Malta, June 14, 1841.

The unexpected departure of the French steamer this day, obliges me to write but briefly.

After a voyage of forty one days, the Catharine anchored in this port on the evening of the 6th inst. and the next day proceeded to Smyrna, leaving us to a four days' quarantine, previous to entering the city. The passage from Boston was on the whole a pleasant one, though at one time attended with circumstances of great peril.

We cannot speak too highly of the uniform kindness of Capt. Gardner in attending to the comfort of the passengers, by which he has endeared himself to all of them.

After being out twelve days, a heavy gale from the south west overtook us, which made it dangerous for our deeply laden vessel to run before it; and we were obliged to "lay to" about two days. During this time we were very near being run down, in the evening by a large vessel, that came within two cables' lengths before discovering us. There was but just time to avoid a collision. But the angel of death swept by us only to show by a most startling providence, that often "in such an hour as ye think not the Son of Man cometh."

The improved state of br. Love's health we had the happiness to learn from Mr. Andrews before leaving the vessel.

The kindness experienced from the U. S. Consul and the valuable services which he cheerfully rendered, relieved us from any embarrassment that we might otherwise have suffered among strangers.

CHEROKEES.

The following extract of a letter just received from Mr. Evan Jones announces his safe return

to the Cherokee country, after an interruption of his labors for nearly two years. The letter is dated Cherokee Nation, Ind. Ter., June 26, 1841.

We yesterday arrived in this country, after a long and fatiguing journey.

We have abundant cause for gratitude to our heavenly Father, for bringing us in health to the place of our destination; and especially, that we have arrived before the commencement of the sickly season.

We met br. Bushyhead last evening, on the way to his appointment for a two days' meeting. My family and the wagons went on to his house, while I returned to attend the meetings. The Lord we trust was present in the assembly. At the conclusion, fourteen came forward for prayer. Here I met a great many old neighbors and christian friends. Many additions have been made to this church, of hopeful converts, during my absence, and the prospect is still very encouraging.

June 28. Yesterday we had a number of very interesting meetings, which were closed by the baptism of eleven Cherokees: two males and nine females. The reports from the other churches are equally interesting and encouraging.

DONATIONS.

FROM JULY 1 TO AUGUST 1, 1841.

Maine.

Thomaston, a member of 2d Baptist church,		
for Burman mission,	20,00	
" Siam do.	20,00	
	—	40,00
North Livermore, friends to missions, per Rev. Charles Miller,	2,00	
Dexter, Levi Morrill	43,00	
Waterville, Baptist ch. and soc., monthly concert,	15,90	
Female Miss. Society,	12,10	
per Rev. S. F. Smith,	—	28,00
Kennebec Aux. For. Mission Society, H. A. Boardman tr.,	—	32,75
North Yarmouth Bap. Fem. Burman Miss. Soc., Mrs. Sarah K. Snell sec'y.	40,00	
do. do., Bap. ch. and soc., mon. concert,	13,00	
	—	53,00
per Rev. Baron Stow,	—	198,75

New Hampshire.

Great Falls, Sommersworth Fem. Miss. Society, Mrs S. J. Parks sec'y, per Mrs. L. A. A. Bra-brook,	10,00
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Massachusetts.

A friend to Africa, for philosophical apparatus for school under the care of Mr. Clark at Edina,	50,00
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Heath, females of Bap. ch.	8,00	
Shelburn Falls Bap. ch., mon. concert,	12,00	
per William Heath,	—	20,00
Salem, 2d Bap. ch., a mother for her children	1,00	
Boston, Federal St. ch., united monthly concert,	25,00	
do., Miss Wetherby	5,00	
New Bedford, a female member of the Williams St. Bap. ch., per Rev. Henry Jackson,	10,00	
North Randolph Bap. Fem. Miss. Soc., Mrs. Grace S. Peabody tr., per Rev. Charles H. Peabody,	35,27	
Newton, 1st Baptist ch. monthly concert for a year, per Rev. Prof. Ripley,	43,40	
Neponsett, Ladies' For. Miss. Society, Miss C. Minot tr.,	30,00	
Williamstown, friends to missions, per Josiah P. Smith,	20,00	
East Bridgewater, a female friend, per Mrs. Lydia Kimball,	1,00	
Springfield, Miss Z. Cheney	10,00	
Chesterfield Bap. ch.	1,00	
per Rev. J. W. Eaton,	—	11,00
Cambridge, For. Mission Association of 1st Bap. ch., William B. Hovey tr.,	370,35	
	—	622,02

Rhode Island.

Providence, a friend to missions, per Rev. Mr. Hague,	50,00	
do., Rev. Dr. Wayland, for support of a Burman child,	60,00	
	—	110,00

New York.

Washington Union Association, G. M. Baker treasurer,	113,50	
Seneca Association, James Mc Lallen tr., Fayetteville Bap. ch.,	8,00	
A female friend, per Rev. O. C. Comstock,	1,00	
New York city, Wm. H. Churchill, on account of his subscription of \$400, for support of Rev. Miles Bronson,	244,00	
do. do. do., a friend, for the benefit of the school under the care of Mr. Dean, per Prof. Eaton,	10,00	
Hudson River Association, Palmer Townsend tr.,	205,49	
West Plattsburgh, ladies of Baptist ch., for Burman mission, per Rev. J. P. Burbank,	8,00	
	—	589,99

Virginia.

Virginia Baptist For. Miss. Soc., A. Thomas tr.,		
for African mission,	5,00	
“ Indian “	1,00	
“ general purposes,	1559,62	
	—	1565,62

Alabama.

J. O. B., for Burman mission, per Rev. Dr. Sharp,	5,00	
Rev. J. L. Dagg	30,32	
Rev. Dr. Manly	25,00	

Two ladies, per Rev. Dr. Manly,	50,00	
B. Whitfield	25,00	
Young Ladies of Alabama Female Athenæum	49,75	
	—	180,07
per Rev. Mr. Dagg,	—	185,07

Mississippi.

Mississippi Bap. State Convention, Rev. F. S. N. King tr., for foreign missions,	139,97	
“ German “	5,00	
“ China “	10,00	
per William Colgate,	—	154,97

Ohio.

Worcester Baptist church, John Lawville tr., per William Colgate,	85,00	
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Illinois.

Quincy Bap. church, mon. con., per Rev. E. C. Brown,	1,62	
Greenfield Bap. church, per Sylvester Bingham,	13,00	
Lamarsh Bap. ch.	1,50	
La Salle Bap. ch., per Mrs. Lucy G. Bingham,	10,00	
Peoria Bap. ch.	1,00	
Pleasant Grove Bap. ch.	1,62	
per Rev. Thomas Powell,	—	27,12
	—	28,74

LEGACY.

Nelson Baker deceased, per G. M. Baker executor,	8,50	
	—	3558,66

The Board has also received from the American and Foreign Bible Society, Wm. Colgate treasurer, \$5000, to be appropriated as follows: For the Karen New Testament, 3000
 “ Siamese and Chinese scriptures, 1500
 “ Pntawatomie Indians, under the direction of Rev. Isaac McCoy, 500
 —5000,00

CLOTHING, &c.

Hartford, Ct., Young Ladies' Miss. Society, a box of clothing and stationery, for Rev. Miles Bronson, A'sam, per Joseph B. Gilbert,	73,96	
Whitesboro', N. Y., clothing and medicine, per Mrs. M. A. Sheldon,	96,53	
New York city, Oliver St. F. F. Mission Society, clothing, &c. for out-fit of Mr. and Mrs. Buel,	127,81	
Rochester, N. Y., Juvenile Fem. Miss. Soc. of 2d Bap. church, per Mrs. Caroline Achilles, clothing for Mrs. Wade at Tavoy,	10,00	
Albany, a cask for Rev. J. H. Vinton, (no advice).		

H. LINCOLN, *Treasurer.*

N. B. The donation of clothing from West Topsham Ladies' Sewing Circle, published in the Magazine for July, should have been Vermont instead of Connecticut.

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